PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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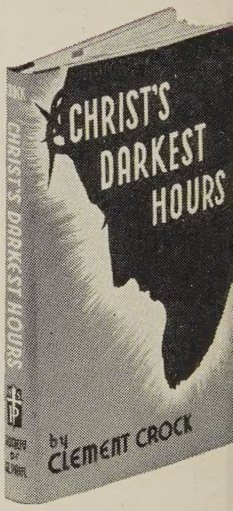
CHRIST'S DARKEST HOURS

By Rev. Clement H. Crock



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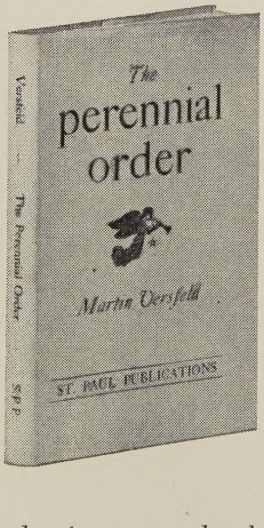

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PASTORAL LIFE

VOL. V, No. 2 MARCH - APRIL, 1957

"Lift up Your Eyes"

CHRIST SPEAKS TO HIS PRIESTS

JOHN A. O'BRIEN, PH.D.

TIRED from His journeying over the dusty roadside of Judea and Samaria, Christ paused one May day to rest and quench His thirst at Jacob's Well. There He meets a Samaritan woman to whom He reveals His divine character by disclosing the secret sins of her past life. She hurries to the nearby town of Sichar and says to the townsfolk, "Come and see a man who has told me all things whatsoever I have done. Is not he the Christ?"

When the Master sees the throng of Samaritans approaching, He turns to His disciples and says: "Do not you say, There are yet four months, and then the harvest cometh? Behold, I say to you: lift up your eyes, and see the countries; for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting."

The harvest of which the Master spoke was not the harvest of wheat or oats or rye: it was the precious harvest of human souls. Christ wished to sharpen the vision of the disciples and kindle their imagination so they would see in the approaching throng a part of that vast harvest which He had come upon earth to gather.

A WHITE HARVEST

Looking down from His heavenly throne upon this great nation, the divine Redeemer is asking His priests to lift up their eyes and see the country that is white for the harvest. Here is a vast continent, providentially raised out of the Western seas, with a population of 170 million. Approximately 70 mil-

Father John O'Brien of Notre Dame, prolific author and founder of the Crusade for Souls movement, has contributed many inspiring articles for our magazine.

lion of these have no definite Church affiliation and an additional 30 million rarely, if ever, darken the door of any church.

There are at least 100 million people who on Sunday attend no church and lift no hands in prayer and homage to the God who made them. Yet these are the souls for whom Christ suffered and died: souls whom the Master wishes to be fed with the fruits of the Redemption and nourished with His own divine life. The presence of this vast multitude of 100 million churchless people makes America the greatest mission field in the world today.

These people have an inescapable claim upon our solicitude and our love. They are our countrymen, bound to us by the ties of a common tongue and a common loyalty. They are our brothers who have mingled their blood with ours on all the battlefields where American soldiers fought for freedom, justice, democracy and the right of men and women everywhere to call their souls their own and to breath the pure air of civil and religiou liberty.

We priests are bound to assis them in obtaining a knowledge c Christ's saving truths not only be cause of the ties of a commo tongue and loyalty but also becaus of the devotion and love we bea our country. We can do this b sharing with them the preciou treasure of our holy Catholic faitl

In America today two opposin forces are contending for the ascer dancy in our national life. An ag gressive *secularism* with its paga culture is engaged in a might struggle against the *spiritual idea* and the Christian civilizatio which stem from the Gospel c Christ.

No nation, as Lincoln observe can exist half slave and half fre Neither can a nation exist half p gan and half Christian, for one the other will ultimately gain th mastery. There is no standing st in midstream: advance or declir is the law of nature and of life. U

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ess we strive with might and main
o win America to Christ, the forces
f secularism and irreligion will
ull it into the ever widening
narshes of a thinly veneered pa-
anism. That is the urgent and
ressing challenge confronting the
inisters of Christ today.

UR STRUGGLE

We must struggle against the
eligious illiteracy of a secular cul-
ure to make God and His Son,
esus Christ, and the Holy Spirit,
ne Paraclete, better known and
etter loved by the people of Ame-
ca. The most important knowl-
dge in the world is the knowledge
f God. Uncertainty about Him
nakes people less sure of them-
elves, of the purpose of life and of
uman destiny. It renders them
niserable and unhappy, groping
bout like cosmic waifs in a uni-
erse devoid of meaning.

God is not a mere dream, an
ypothesis, an oblong blur in the
kies or the projection of our
opes and aspirations upon the
ail canvas of illusion. He is the
neaning of the universe and the
ope of humanity. He gives a cos-
nic value to the ideals or truth,
ustice and righteousness, which
oint like slanting arrows of light
o the Source from which they
manate. "To know God," said
ante, "is to make our lives eter-
al."

Long before Dante, the Apostle
ohn proclaimed the important truth almost lost in the contemporary fog: "This is eternal life: That they may know Thee, the only true God, and Jesus Christ whom thou hast sent." Before the dawn of the Christian era, the author of the book of *Wisdom* declared: "To know Thee is perfect justice; and to know thy justice and thy power is the root of immortality."

God is the Supreme Ruler of the universe. He is the omniscient Mind who thought out the laws of nature and the omnipotent Power who flung the uncounted planets, stars and galaxies out into the vastness of immeasurable space. He is the Architect not only of the stupendous universe but also of the heart and soul of man.

MAKE CHRIST KNOWN

Christ is God incarnate, God walking among us. He is our Lord and Saviour and our elder Brother. He is the voice of God's wisdom, the pulsating heart of His love and the face of His unveiled beauty. See Christ as He walks along the dusty roadsides of Judea, Samaria and Galilee, healing the sick, cleansing the leper, restoring sight to the blind and comforting the afflicted. Follow the gentle Jesus as He blesses the little children, preaches His Gospel of mercy and love, pardons the sinner and dies on Calvary's Cross for love of us.

Listen to Him as He whispers, "Learn of me, for I am meek and humble of heart... I am the way

and the truth and the life... I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life." No wonder that the disciples said one to the other, "Was not our heart burning within us whilst he spoke in the way, and opened to us the Scriptures?"

Christ is the most potent influence in the life of the world. As the German philosopher, Jean Paul Richter, has said so beautifully of Him, "The purest among the strong and the strongest among the pure, Christ lifted with His wounded hands empires from their hinges and changed the stream of centuries."

All that is noblest and best in our civilization and culture is traceable to the teachings, influence and example of the gentle Christ. We must place Him upon the throne of America and of the world and enshrine Him in the hearts of all. We must make Christ so intimate a part of our very being that we can exclaim with St. Paul: "I live, now not I, but Christ liveth in me." To make Christ known is to make Him loved, for really to know Christ is to love Him and to serve Him is to reign.

We priests must bring Christ particularly to people at the center of whose life there is a vast spiritual void; for it is among those that Communism makes the greatest headway. In the Gospel of Christ they will perceive the dignity of the human personality and the infinite value of the human soul. Thus they will be inoculated against the virus of Communism—the most deadly menace of the American way of life and to the whole of western civilization. Better than mere verbal tirades against Communism is the enrichment of spiritually impoverished lives with the strength, goodness and beauty of Christ and His life-giving truths.

ENLIST LAITY

The winning of the hundred million churchless people of America for Christ is, however, too gigantic a task for the clergy numbering but 49,000. Hence if these souls are to be won, our laity must participate in this holy apostolate.

The *Catholic Digest* survey shows that our laity make less effort of any Christian group to share the precious treasure of their holy faith with others. But 28% of our people make any effort in their entire lifetime as compared with 59% of our non-Catholic brethren.

The greatest loss which the Church in America is suffering is due to the failure to harness the good will and latent missionary zeal of the thirty million of our laity to the task of bringing Christ's legacy of divine truth to those who have it not. A mighty Niagara of dynamic power and energy, with all its tremendous potentialities for spiritual service and missionary achievement is going largely unutilized to the detriment both

ouls and the extension of Christ's
ingdom in the New World.

Addressed not only to His min-
sters but also to His followers are
he words of the divine Master:
Teach ye all nations... and behold
am with you all days even unto
he consummation of the world...
Come ye after me and I will make
ou fishers of men." We are all
alled to be teachers of Christ's
ruths, fishers of men, salesmen of
he pearl of great price—the jewel
hat is richer than all our tribe.
Because the early Christians took
Christ's words literally the Church
rew by leaps and bounds and
pread like wildfire through the
ncient world.

LOY'S EXAMPLE

A simple Christian with no phil-
sophical training can often serve
s a channel through which God
ends the grace of faith to scholars,
hilosophers and scientists. Leon
loy, a French writer, had no train-
ng in philosophy; yet he was in-
rumental in bringing Jacques Ma-
tain, probably the most eminent
hilosopher in the world today, in-
o Christ's Church. Bloy did not
ngage in polemics. He told Marit-
in about the Christlike holiness
f the Church and gave him a book
n the Lives of the Saints. As
Iaritain read it, a new world of
oodness and beauty unfolded be-
ore his astonished eyes.

Then Bloy told him to get down
n his knees and repeat after him
The Lord's Prayer. It was the first time that Maritain had ever recited it. God's great gift of faith came to him on his bended knees and he arose—a new man. "You are forever seeking what you must do," Bloy said to him. "You have only to love God and serve Him with all your heart."

Later Bloy served as godfather at the baptism of Jacques and his wife Raissa. When he returned home, there were tears of joy in his eyes as he wrote in his diary: "It is something to think that when I die, I shall leave, kneeling beside me and weeping from love, people who knew nothing of the faith before they met me." Those are the words which can be uttered by every Catholic layman who leads a soul to Christ.

Like Bloy, we priests must help outsiders to see the Christlike holiness within the Church—the indelible imprint of the divine upon her. We must help them to see the Church as the untarnished mirror of the Most High, the continuation of the Incarnation and the prolongation in time and space of the Mystical Body of Jesus Christ. We must help them to see that incorporation in the Mystical Body is the divinely appointed means of achieving holiness in this life and eternal happiness in the life beyond. We must enable them to see that Christ and His Church are so indissolubly united that he who finds the one will find there the other also.

The Legion of Mary Works

Rt. Rev. John J. Cleary

OVER two thousand years ago the army of Imperial Rome, aside from conquering a good portion of the then known civilized world, must have certainly impressed the peoples of those conquered lands. The organization and display of these men were doubtlessly responsible for their efficiency in battle and occupation. The number and power of their legions and praetoria were feared by all. Throughout the Mediterranean area the banners (vexilla), the "lictores" with their "fasces", and the standard bearers were a common sight. Their influence was everywhere felt.

Probably all this efficient organization and ostentation gave rise to many others to follow suit. Somewhat removed from Imperial Rome both in time and distance, another legion was set up in much the same fashion as those of Rome. However, the very heart and purpos was completely different. Toda we call it the Legion of Mary.

Monsignor John J. Cleary is the pastor of St. Mary of the Assumption Church, Staten Island, N. Y. He was the first pastor to introduce the Legion of Mary and Released Time Classes on the Island.

ORIGIN AND OBJECT OF THE LEGION OF MARY

On the evening of September 7 1921, a group of pious women factory workers in fact, met togeth er at Myra House, Francis Stree Dublin, Ireland. They, along wit a certain Frank Duff, all connecte with the St. Vincent de Paul So ciety, suggested to meet, and the formed a small group called "Th Association of Our Lady of Mercy No thought-out plan was intro duced or even proposed. It wa wholly spontaneous. Their aim wa to express in a tangible way the loyalty for their heavenly Queen They wished to continue the pe petual warfare waged against sa tan. Thirty-six years later we se how this great army has brough this world closer to Mary.

The object of the Legion of Ma ry is personal sanctification and under ecclesiastical guidance, th

carrying on of the Church's work of world conquest for Christ. The Legion is organized like its Roman predecessor, with a Praesidium and Concilium for governing, a Curia as district council, a Comitium, Senatus, and a Vexillum Legionis (the Standard or Banner of the Legion). The present set-up of the organization has often proved its effectiveness which, in turn, stems from a strong devotion to Mary, imitating that of St. Louis-Marie de Montfort, which was a guidance and inspiration to the founders.

This new Legion of lay apostles diverted from the purpose of the St. Vincent de Paul Society, which sought to bring Christ to others through material assistance. The Legion of Mary, on the other hand, worked primarily or solely for the spiritual benefit of men. In fact, material relief was prohibited to others, even as a private person-to-person contribution, lest it interfere with or obscure the purely spiritual objective of the Legion. Their prayers, their visitations, their exhortations, their inquiries—all are intended to be accomplished for the spiritual come-back of many. Their effectiveness has spread very far, even to China where a most successful Legion of Mary temporarily fell to diabolical godlessness.

The spirit of the Roman Legion may be summed up as one inspired by submission to authority, an unflagging sense of duty, perseverance in the face of obstacles, endurance in hardships, and loyalty to a cause in the tiniest details of duty. Imbued from the start with this spirit the Legion accomplishes its ends with extraordinary successes in many phases of parish action, without interfering with the already existing parish organizations.

SIX YEARS OF THE LEGION IN A PARISH ON STATEN ISLAND, N. Y.

Since I started the Legion in my parish, I have seen many gratifying results, besides the most successful one of reclaiming lapsed Catholics.

On many occasions fellow pastors on Staten Island have asked, "How do you get High School Classes started?" "How do you keep up attendance?" and at other times, "What do you think of the Legion of Mary?" "Does it work on Staten Island?"

The Legion of Mary has been a big help in the success of the High School Released Time Classes. It is true the same parishioners who are members of the Legion of Mary are the "Fishers" in the Confraternity of Christian Doctrine. But the Legion of Mary has trained the *disciplined workers,* who assisted in the building up of the registration of *the High School Released Time Classes* and in maintaining the attendance. It was no small accomplishment to have added 182 registrations in the last

5 years and to have cut down absenteeism by contacting the parents on an average of 25 absentees weekly for the past *two years.*

ACCOMPLISHMENTS

The Legion of Mary has accomplished the following other results in the 6 years of its existence at St. Mary's.

1)	Arranged for Baptism	4
2)	Non-Catholics Converted	33
3)	Adults Confirmed	39
4)	Increased attendance at Mass (Adults)	191
5)	Parish Societies membership increased	35
6)	Nursery (pre-school age), enabling parents to attend Sunday Mass (average)	15
7)	Distribution of Catholic Literature	7,469
8)	Increased attendance at Sunday School	50
9)	Catechetical Instruction at home to Non-Catholics	9
10)	Members of the Legion have also carried out special assignments given by the Spiritual Director, such as: a) Visitation of sick; b) Opening of Sunday collection envelopes; c) Clerical work.	

SPIRITUALITY IN LEGIONARIES

1) They have been accustomed to spiritual motivation while they devote their time, talents and toil to apostolic work.

2) They have trained themselves to carry out their assignment no matter what it is.

3) Every Legionary attests now that he or she is doing work that would never have dreamed possible before joining the Legion.

4) If for no other reason, the Legion has been a great benefi and an aid in that Legionaries refuse no assignment given and the carry it out cheerfully to the bes of their ability.

MANY ADVANTAGES

1) No time is wasted in electin officers. They are suggested by th Spiritual Director and appointe by the Legion Headquarters of th Diocese (Curia).

2) No time is wasted at th meeting—a definite agenda is fo lowed at the meeting which las one hour and a half from the ap pointed opening time. There is n wasted energy with forensic de bates.

3) Assignments are planned b the Spiritual Director and th President previous to the meetin Assignments are given at the mee ing by the President.

4) No matter how high an o fice any member of the Legio holds, that officer must do the wo at the lowest level just the same the other active members.

5) The Legion may be called Religious Community of peop

living in the world. They have their period of probation. They are dedicated to a high ideal and the highest spiritual motive.

HOW THE LEGION WAS ORGANIZED AT ST. MARY'S

Beginning in May, 1950, the formation of the Legion of Mary was a special announced intention of the Miraculous Medal Novena. During the months of June and July the congregation prayed at Sunday Mass for the establishment of the Legion. An announcement was made at Sunday Masses inviting those who wished to join to meet in the parish hall.

Arrangements had been made with the Legion Headquarters (Curia) in New York to send a "Training Team" to St. Mary's Parish. (Note that the Legion of Mary is not organized in the same way as the Holy Name Society, the Sodality or the Rosary Society. The priest does not do it. It is done by the Legion Headquarters).

This "Training Team" of two zealous Legionaries came faithfully every Monday night for 6 weeks. Some candidates who attended the organization's meetings dropped from the ranks when they learned what some future assignments would demand. Out of the 26 who attended the training period, 10 persevered to the end. The 10 who persevered have attested that it was only because they had given their word to the priest that they steeled themselves to the "imagination" ordeal of membership.

At the end of the "Training Period", the "Training Team" held a conference with the Spiritual Director and selected the officers.

On the feast of the Assumption our Unit of the Legion was on its own and the members started to work with a great deal of fear, anxiety and trepidation.

Since that time 36 new members started their training, but 16 of them left before they finished probation. Of those who finished their Training Period, some dropped out later because of illness, marriage, moving away, working hours, etc. At the present time there are 12 Active Members and 2 Probationary Members.

PRACTICAL SUGGESTIONS

Any pastor who wants to start a *Unit of the Legion* may proceed in the same way. But experience of 6 years training new Active Members for the Legion, prompts another suggestion. (Here "St. Mary's" is mentioned. But "St. Mary's" could mean any place where the Legion is in operation).

1) Have the people pray for the formation of the Legion for one month. During that month let the priest selected as the Spiritual Director (by the pastor) attend meetings of the Legion in a parish where it is organized.

2) After a month of public prayer, ask for volunteers to hand

in their names to the pastor or priest selected as Spiritual Director.

3) Select from the names submitted those who are the best prospects in multiples of two (of the same sex). The Legion Handbook says they must be at least 18 years of age.

4) Send them to be trained in the Legion's spirit and technique in a parish where it is organized, notifying the Legion Headquarters.

5) Each candidate will be teamed up with an experienced Legionary for one month. At the end of that time the candidates from the same parish will be teamed to carry out assignments in their own parish.

6) These candidates selected by their own priest, by attending the meetings faithfully at the parish where the Legion is organized, and fulfilling assignments in their own parish, will complete their probationary period and be ready to take the *Legionary Promise* three months after attending the firs meeting.

LEGIONARY'S DUTIES

Every Legionary abides by th Legion standing instructions:

First, the punctual and regula attendance at the weekly meeting of the Praesidium, and the furnish ing there of an adequate and aud ible report on the work done;

Second, the daily recitation o the Catena (Prayers);

Third, the performance of a sub stantial active Legionary work, i the spirit of faith, and in unio with Mary, in such fashion that i those worked for and in one's fe low-members, the Person of Ou Lord is once again seen and serve by Mary, His Mother;

Fourth, the preservation of a absolute secrecy in regard to an matter discussed at the meeting o learned in connection with Legion ary work.

OUT OF THE SACRISTY

"Under the pretense of saving the Church from the risk of being led astray in the 'temporal' sphere, a slogan launched some ten years ago continues to gain acceptance: return to the purely 'spiritual'. And by that is understood that the Church should confine her activities to a purely dogmatic teaching, to the offering of the Holy Sacrifice, the administration of the Sacraments, and all incursion into, or even the right of examination into the domain of our public life, all intervention in the civil or social order, should be denied her.

"As if dogma did not have a bearing upon every aspect of human life, as if the mysteries of the faith with their supernatural wealth, were not to maintain and invigorate the lives of individuals and, as a consequence, to harmonic public life with the law of God, to impregnate it with the spirit of Christ! Such vivisection is quite simply anti-Catholic."

—Pope Pius XII.

A New View on St. Patrick

Department of External Affairs of Ireland

THE story of St. Patrick—as handed down for over one thousand five hundred years in the traditions of the Irish people—tells of a boy of sixteen brought to pagan Ireland as a slave by returning raiders, of his discovery of God in the years that followed as he tended sheep on the mountainside, of his eventual escape, and finally of his return, having seen a vision of the people of Ireland beseeching him to bring them the True Faith, and having been commissioned by Pope Celestine in 432 A. D. to succeed the ill-fated Palladius as bearer of the Gospel to the Irish.

This tradition tells of Patrick's travels through Ireland, of his vicissitudes, his penances, and finally of his death (March 17, 461 A. D.) as an exile for the sake of Christ." Although interwoven with much legend and later accretions, it has in general outline been accepted by scholars such as J. B. Bury who published his *Life of St. Patrick and His Place in History* in 1905. Moreover two works by the saint, his *Confession* and the *Letter to Coroticus*—A British prince who had kidnapped newly-converted Irish Christians, selling them into slavery—both reveal an intensely human and lovable personality, and have helped to place Saint Patrick among the best known of National Apostles. Any controversy about him had always been confined to speculation as to his place of birth.

Recently, however, the examination of seemingly conflicting strands and snatches of evidence within the tradition has given rise to new theories, such as that propounded by a distinguished Celtic scholar, the late T. F. O'Rahilly, in 1942, of the *Two Saint Patricks*.

This revolutionary theory postulated that Christianity reached Ireland in two streams. Palladius —stated by Prosper's Chronicle to have been sent by Pope Celestine in 431 A. D. "to the Irish believing in Christ, as their first bishop" in order to preserve them from the Pelagian heresy—was not a failure

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but preached successfully in Leinster, Meath and Connacht until his death in 461. He was also called Patricius (as the Book of Armagh states) and has been confused with a British missionary of that name, the author of the *Confessio* and the *Letter to Coroticus*, whose mission was confined to the province of Ulster and who died about the year 492.

An equally original thesis has since been developed by Professor James Carney, M.A., M.R.I.A., of the School of Celtic Studies of the Dublin Institute for Advanced Studies.[1] Though he feels that O'Rahilly's thesis went too far, Professor Carney agrees that the traditional St. Patrick is a conflated character. The Early Patrick he regards as a "chronological phantom" concerning whom certain documents purporting to show his connection with Armagh were fabricated in order to aid Armagh to establish her claim to supremacy over the whole island of Ireland. The first actual Bishop of Armagh, he states, was Secundinus (*primus episcopus Scottorum* 434-47) and this Secundinus is to be identified with Palladius, who was according to Irish tradition a North Italian and was sent *ad Scotos* to be *primus episcopus* and to combat Pelagianism.

Patrick the Briton was *Hiberione constitutus episcopus* and came to Ireland in the fourth year of the reign of Loegaire, the High King. This year was 457 and not 432 as recent research has shown; or possibly 456 as is stated by an independent source, a recently discovered document originating in Britain.

Neither of these theories is fully accepted by other scholars but it is generally accepted that the available evidence is, to some degree or another, not fully compatible with the traditional story.

POLITICAL AND SOCIAL CONDITIONS OF ANCIENT IRELAND

It is clear, however, that there was such a person as the Patrick of the *Confessio* and the *Letter to Coroticus*. In assessing his place in the conversion of Ireland to Christianity we must take into account the peculiar structure of ancient Ireland which had never been unified within the Roman Empire. The Irish society of St. Patrick's time was, according to Dr. D. A. Binchy, "tribal, rural, hierarchical, and familiar (using this word in its oldest sense, to mean a society in which the family not the individual is the unit)—a complete contrast to the unitary, urbanized, egalitarian and individualist society of our times."—as well as to the unitary and urban society known to Roman administration. The country consisted of a great number of *"tuatha,"* each corresponding in its structure to the definition given

(1) Professor Carney's views are set out at length in his recently published *Studies in Irish History and Literature.*

he Oxford Dictionary for the word "tribe": "a primary aggregate of people under a headman or chief." This headman was called in Irish "*Rí.*" He was a personal ruler of his own *tuath,* whose area roughly was 15 to 20 miles square.

In addition to being direct ruler of his own territory, he might also be an over-king, which meant that the kings of some neighbouring tribes admitted his supremacy by giving him hostages and paying him tribute; he was then their overlord, but he exercised no direct sovereignty over their peoples. And he in his turn would occupy the same subordinate relationship to the highest class of king known to the Laws: the king of a province. The High King (Ard Rí) of which we hear so much in later tradition never fully developed as part of the legal structure. The claim to be Ard Rí of All Ireland may have well originated with Niall Naoighiallach, the father of Loegaire, but it was never more than a question of fact, which had to be substantiated by force.

In fifth century Ireland and indeed till much later there were neither villages nor towns much less cities. Dwellings were generally isolated, a direct contrast to the city-based civilization of the Roman world.

Society itself was rigidly stratified. The majority of men though free, were certainly not equal. At the top of the social pyramid stood the Rí, at its base the churl, the man without pedigree. After the Rí came the nobility, proud of their ancestory, warriors and patrons of art and letters. These were represented by the *Aes dána*--the men of learning, whose skill gave them a status beyond their birth. They included the lawyer, leech, but also skilled wright and the jeweller, and more important still the poet, the historian and the musician.

PATRICK'S BACKGROUND

Patrick himself probably came from a Celtic-speaking people, but one with certain Roman overtones. His father, Calpurnius, was a *decurio* at Bannauem Taburniae, that is a member of the town council. He was also a deacon, and his grandfather was a priest. Yet his religion and that of his family at the time of his being taken captive was, he tells us, very much a mere formality.

If he learned Gaelic in Ireland, he felt keenly his lack of education and of fluency in Latin. In his *Confessio* he says "... I had long since thought of writing; but I hesitated until now; for I feared lest I should fall under the censure of men's tongues, and because I have not studied as have others, who in the most approved fashion have drunk in both law and the Holy Scriptures alike, and have never changed speech from their infancy, but rather have been always rendering it more perfect.

For my speech and language is translated into a tongue not my own, as can be easily proved from the savour of my writing, in what fashion I have been taught and am learned in speech; for, saith the wise man, 'By the tongue will be discovered understanding and truth' . . .

"When a youth, nay, almost a boy, I went into captivity in language (as well as in person) before I knew what I should earnestly desire, or what I ought to shun. And so today I blush and am exceedingly afraid to lay bare my lack of education; because I am unable to make my meaning plain in a few words to the learned; for as the Spirit yearns, the (human) disposition displays the souls of men and their understandings."

Yet what he lacked in formal education he had gained in the knowledge of God. "Now, after I came to Ireland, tending flocks was my daily occupation; and constantly I used to pray in the day time. Love of God and the fear of Him increased more and more, and faith grew, and the spirit was moved, so that in one day (I would say) as many as a hundred prayers, and at night nearly as many, so that I used to stay even in the woods and on the mountain (to this end). And before day-break I used to be roused to prayer, in snow, in frost, in rain; and I felt no hurt; nor was there any sluggishness in me—as I now see, because then the spirit was fervent within me."

This, then, was the backgroun from which Patrick emerged develop those tactics of his whic were clearly devised to suit th Irish social structure, and by mea of which in building up the Iris Church he successfully managed adjust Roman institutions Church government to the peculi conditions of his missionary field

This is not to say we must tak a merely rationalist or naturali view of his labours and their su cess. Such an explanation wou run directly contrary to Patrick own repeated affirmation: viz. "B I see that already in this prese world I am exalted above measu by the Lord. And I was not worth nor such a one as that He shou grant this to me; since I know mo surely that poverty and afflictio become me better than delights an riches. But Christ the Lord, to was poor for our sakes. I indee am wretched and unfortunate; an though I should wish for wealt now I have it not; nor do I judg mine own self; for daily I expe either slaughter, or to be defrau ed, or reduced to slavery, or unfair attack of some kind. B none of these things move me, account of the promises of heave because I have cast myself in the hands of God Almighty, for H rules everywhere, as saith t prophet, 'Cast thy care upon Go and He shall sustain thee.'

"Behold now I commit the kee ing of my soul to my most faithf God, for whom I am an ambass

dor in my ignoble state, only because He accepteth no man's person, and chose me for this duty that I should be one of His least ministers."

PRACTICAL EXPERIENCE SPELLS SUCCESS

There is a tradition that Patrick first landed in Inber Dea in County Wicklow where Palladius had landed the year before. Both were opposed by the local king Nath I, but while Palladius tried to defy this opposition and started work in the district, Patrick immediately left by sea and landed again elsewhere. The coincidence of the encounters with Nath I, in particular, has been used to show that both Palladius and Patrick were the one person. It has been argued that Inber Dea may well have been a normal landing place for ships from Britain. If the legend is at all trustworthy it may well give an interesting sidelight: Palladius familiar with unified government believes that the difficulties of one district are very much those of another; Patrick with his former practical experience of the country, knows how varied are conditions throughout the island, and of the power of friendship or enmity of each ruler in his individual *tuath*.

Patrick himself shows how much he appreciated these local conditions, and how he devised his tactics to suit them. "I spent money for your sake in order that they might let me enter." "I made presents to the kings, not to mention the price I paid to their sons who escorted me." "You know how much I paid to the rulers of those districts which I visited more often; I think I distributed among them not less than the price of fifteen men." Patrick must have known from his days of servitude that the way to the Irish people was through their kings, and that the latter could be won by presents or might even enter into a bargain. The friendship of the ruling families, which Patrick was so anxious to secure even with great material sacrifices, gave him the double advantage of security and authority. How necessary it was for him to safeguard his person may be guessed from his frequent references to the dangers that constantly beset not only his freedom but also his very life. Not even an escort of princes was always a guarantee against attacks; on one occasion the whole convoy was overwhelmed; Patrick was robbed, fettered and threatened with death; only through the intervention of friends he regained his freedom and possessions. Owing to the frequency of petty feuds between the *tuatha*, official protection might at times prove dangerous; thus Patrick took care to make friends in the rival *tuath* as well.

Permission to preach, or even protection by members of the ruling houses, did not necessarily mean that the kings of those *tuatha*

accepted the Christian faith. As late as the seventh century, Tirechan records the half-hearted attitude of the high king Logeaire: although he granted Patrick safe conduct throughout his territory, he "could not believe"; in particular he wished to be buried according to the traditional rite, on the hill of Tara, erect and in full arms, his face turned southward as a charm protecting Meath against the revenge of the Leinstermen. He felt bound to do so by the express command of his father Niall.

PATRICK'S MISSION

Patrick, according to Dr. Bieler, fully realized the importance of making converts among the ruling class. If these were won, the common people would soon follow their example. But he seems to have been more successful among the younger generation than among those actually in power. The princes who escorted him may well have been converts. Twice he points triumphantly to the fact that even the monastic life appealed strongly to young men and women of royal blood, and his detailed account of a religious vocation in *Confessio* 42 also concerns a young Irish lady of noble birth. The seventh century Lives give us the same general impression: Patrick always preaches to the kings and their nobles; their conversion is often followed by a mass conversion of their people. More than once we are told that the ruling king refused to believe, but that his queen or a younger brother was won over; these accounts, though often fabulous in detail, would also appear to be substantially true. The role of women in conversions has at all times been great; and a younger brother, whose hope of succession was small, would find it easier to accept a "foreign" religion than a man in power, to whom the traditional cult must have seemed an essential part of the system on which his power rested. This phenomenon has also a sociological aspect. A new religion, especially one that comes from outside, is often first adopted by those who are socially at a disadvantage.

With all Patrick's regard for the ruling classes, he had come for all. In *Confessio* 42 he speaks with admiration of the constancy of slave girls who take the vow of virginity and keep it bravely even under threats and terrors. When he reproaches Coroticus for selling a whole congregation of Irish neophytes into slavery and prostitution, he calls the victims *ingenui* merely because they are Christians. Canon 7 of the Patrician synod even considers the possibility that a cleric is unable to attend office because he is "kept away by the yoke of servitude."

Pious women play a similar role in the Patrician churches as they do in the churches of the apostle Paul. *Religiosae mulieres* are a dis-

tinct class of the faithful. Tirechan often records the names of such women who were attached to churches; in several instances they are relatives of the priest or bishop.

ATTITUDE TOWARDS VARIOUS PROFESSIONAL GROUPS

As mentioned above, certain categories among the population had a social status by virtue of their profession. It is interesting to study Patrick's attitude towards these various professional groups. Here for once we are entirely dependent upon the seventh century hagiographers.

The mission of Patrick, says Dr. Bieler, had one powerful enemy—the order of the druids. The Tripartite Life of Patrick has preserved a short satirical poem in rather archaic Irish which "prophesies" the coming of missionaries. The author of the Life says that this "prophecy" was circulated by the druids two or three years before the coming of Patrick, that is, about 429, the date of Germanus' legation to Britain. At the news of Patrick's landing, his former master, the druid Miliuc, burns himself to death in order to escape the apprehended danger of conversion. The court druids of King Loegaire, who blaspheme God and challenge Patrick, perish in a fearful manner, and so does Recrad, the druid of the sons of Amolngid. Only the druids in charge of Loegaire's daughters at Clebach in Connacht finally forswear paganism. Behind all these fantastic stories, some of which have ancestors in ancient Christian literature, there seems to lie the truth that the majority of the druids did oppose the new religion. As a body they represented *par excellence* the national tradition, and—as MacNeill plausibly suggests—after their suppression by the Roman Emperors they were hostile to anything that came from Rome. Perhaps those people whose defamation Patrick is so anxious to avoid were druids.

It was apparently different with the poets or *filidh*. Again we have only the witness of legend. Dubthach, court poet to Loegaire, honours Patrick at Tara in defiance of his lord's command. His disciple Fiacc is later made first bishop of Sletty in Leinster; a comparatively recent tradition makes him the author of the eighth century poem *Genair Pátraic*. Even though these stories may be fictitious, the basic facts have all the appearance of truth. From early times we witness in Ireland a tradition of religious poetry in the national language. St. Columcille (d. 597) is known to have been a *fili*. The remarkable tolerance of the Irish church towards pre-Christian Gaelic literature seems to confirm the tradition of an early alliance and mutual penetration of the ecclesiastical hierarchy and the "bardic" order.

As regards the brehons, our sole witness is the legend that the Irish

laws were revised in a Christian spirit by a Committee of Nine under the auspices of Patrick and King Loegaire. It is difficult to assess the amount of truth behind this tradition. Bury thought it was substantially genuine, but MacNeill calls it a demonstrable fiction.

Finally, Patrick must have taken great interest in craftsmen, in Dr. Bieler's view. He needed metalworkers for the fabrication of sacred vessels, shrines for books and relics, altarplates and other sacred objects. Three artisans are named in the list of his "household" or cortege at the end of the Tripartite Life: Essa, Bite and Tassach. The latter two are elsewhere represented as bishops, and so is the most famous of all—Assicus, who was both abbot and bishop. Another craft strongly repressed in Patrick's household is that of the smith. As Irish hagiographical tradition depicts Patrick as driving through the country in a chariot, the presence of smiths was naturally required. The smiths had also the task of fabricating those primitive bells which play such a prominent part in the legend of St. Patrick and other Irish saints, and of which some specimens may still be seen. These artisan-bishops are a peculiar feature of early Irish legend.

Patrick's concern for all the members of his church finds a moving expression in his Letter to the Soldiers of Coroticus. Not that his remonstrances had any sensible effect. The soldiers scorned Patrick's messengers, and the British clergy even if they had been on better terms with Patrick than they actually were, could not have risked pronouncing the demanded excommunication of Coroticus. What matters is the fact that Patrick with all the weight of his personality, represents his faithful before a foreign power. That he did not succeed was hardly his fault. He not merely feels with the victims of the attack but also shares in the shame done to the Irish as a nation. "They despise us because *we* are Irish."

Patrick, as has been already said, would have been the last person to ascribe his success to his own wit or intelligent assessment of the situation in Ireland as compared to that of Roman Europe, however much these may have been instrumental in furthering his mission. His own words state: "But I pray those who believe in and fear God, whosoever shall have vouchsafed to look upon and receive this writing which Patrick the sinner unlearned verily, composed in Ireland, that no one ever say it was my ignorance that did whatever trifling matter I did, or proved, in accordance with God's good pleasure; but judge ye, and let it be most truly believed that it was the gift of God. And this is my confession before I die."

Members of the Mystical Body

Rev. William F. Allen, J.C.D.

I THINK it a very common experience to have read many articles and books on the topic of the Mystical Body and still to be in doubt as to who are members of that Mystical Body. Yet what point of Catholic doctrine is more to the fore today? We should know the answer to that query!

Whence comes the difficulty in answering this question? Because we have absorbed unconsciously a non-Catholic mentality on the nature of the Church in relationship to Christ; and we are habituated to give a juridical, logical definition to the Church much to the detriment of what is the real, essential nature of the Church. Our notion and definition of the Church evokes immediately in our minds an authority, an organization, a juridical entity, an institution, an agency of power. To us the Church is static; it is a specific, historical power rooted in this world of ours, and too fixed to the earth: in short, it is purely a juridical concept of the Church. Then too, we stress another element. We think of the Church as a spiritual entity, which it surely is, but we make an unwarranted distinction separating the spiritual from the temporal or the juridical. There are, then, for us, two facets of the Church: one *spiritual*, one *juridical* and with this we have no quarrel. But we are apt to distinguish them and hold them not to be exactly the same organization. We identify the Mystical Body with the spiritual, leaving aside, ignoring the juridical aspect of the Church as if it did not really belong to the proper concept of the Church; as if it were superimposed! Pope Pius XII in the encyclical on the Mystical Body could well write "too many want to see in the Church nothing but a juridical and social union."

In recent times this distinction has been brought home to us in a very forceful manner. This distinction between the *Church Spiritual* and the *Church Juridical* was at the basis of the Father Feeney incident. The ill-famed Jesuit had had contact with so many good people who knew and loved and

admired the Catholic Church as a historical and social and even spiritual entity, but who would expressly disdain, and wish to ignore the Catholic Church organized, juridical as the Bride of Christ. So common amongst those people was the persuasion that in the beginning the Church of Christ was constituted solely by an inner element in the hearts of men; that it was a purely religious, spiritual, temporary union without laws and formal organization. They further claimed that the Church juridical, as it now exists, came only by accident. The zeal of the early Christians waned because of the delay in the second coming of the Saviour and because of the fierce persecutions. To hold the Faithful, there was an attempt to stifle the free movement by fixed forms and regulations and by a human code. Thus arose what is now the Catholic Church with a powerful and detailed hierarchy, with Rome as its center, because Rome at that time symbolized the Ruler of the world. The present Catholic Church chose Rome, then, as its center since it had the same ambition spiritually, to rule over all men. Hence, their conclusion was simple: there is a Church of Christ, a Mystical Body but it is a purely spiritual entity constituted by an inner element, the communication of the Spirit in the hearts of men; the Catholic Church perverted that original and genuine notion of the Church of Christ with its man-

made, purely opportunist, juridica
organization. It cannot be the Mys
tical Body; it cannot be the Tru
Church regardless of the facts o
history or of revelation. There wer
no open minds to any other con
viction on this subject. What i
reprehensible from an objectiv
viewpoint, became subjectively re
prehensible in globo in Fathe
Feeney's estimation and hence hi
unwarranted conclusion.

We cannot deny that therein lie
much of our difficulty with th
query as to who are members o
the Mystical Body! How many ar
willing to admit membership in th
Spiritual Church, as it were, as th
essential element for the membe
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Church as a requisite for the Mys
tical Body? Looking back, wa
there not something of this in th
old distinction: the *soul* and th
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Church Spiritual and the Churc
Juridical. If there is a Churc
which is the Mystical Body o
Christ, it is One both spiritual an
organized, hierarchial.

Was this the notion of th
Church and the Mystical Body i
St. Paul's writings? The Apostle o
the Mystical Body never kne
such a distinction. One writer give
an apt definition, culled from th

writings of Paul, which combines both aspects of the one, same reality. Paul would say "the Church is the earthly body of the heavenly Christ, Her Head, filled with His Spirit and ladened with His Powers." (Grossouw, *In Christ*, Westminster, 1954, p. 110). There is in the Church the *spirit* of Christ; there, too will be found His *powers* to teach, to legislate, to punish.

THE HIERARCHIAL, ORGANIZED CHURCH

As we will see, Paul spoke of the Church as the Mystical Body. He did in most of his epistles stress the spiritual side; but he most certainly did not exclude the external, the organizational aspect: both belonged to that Church which is the Body of Christ.

That Church was juridical. Every community or church founded by Paul was subject to him; and Paul strenuously asserted his rights over it. He used the coercive powers of the Church when he excommunicated the incestuous man of Corinth. He prescribed laws for the celebration of the agapes, the Eucharist. He legislated for the use of the charismata and ordered collections for the poorer churches. How women should dress was another act of his law-making. Paul knew the organized church and belonged to it and it was that church which he called the Body of Christ; it was, by no means, a kingdom exclusively of the interior! But we must admit that this aspect of the church was considered very secondary by Paul. The more essential, characteristic note of the church was the spiritual.

THE CHURCH SPIRITUAL

That Body of Christ which turned out the incestuous man had a more intimate, essential and profound aspect. To belong to it was a divine vocation. The Church was a holy gathering, summoned by God. The early Christians had that consciousness for they called themselves Saints, a chosen group; and did they not hear the words a royal tribe applied to themselves? The Church—they the Faithful—was segregated awaiting the second coming of the Saviour; and the Church aimed at helping its members to accomplish all things well so as to be very prepared for that second coming. For that purpose did she exist; for that end she was here in this world; and in spite of all human failings the Church must accomplish just that mission. Perforce, it had to be juridical; but at the same time the Church must never fail in its spiritual aims.

THE MYSTICAL BODY

That organized church forms a Body with Christ according to Paul. This image of a Body, as representing union and cohesion in a multitude, was not known. It was frequently used to describe the

close unity of the Roman empire. Paul borrowed it for the Church's relationship with Christ.

The individual soul becomes united to Christ through baptism: the Spirit of God does that work. (I Cor., 6, 2 and Rom., 6, 1).

Not only the individual is united but all believers are one in Christ. (I Cor. 12, 13). Christ constitutes the unity of that Body for Christ is the Spirit (II Cor. 3, 17). This union of the Faithful is *of* Christ (I Cor. 12, 27). It *is* Christ (I Cor. 12, 12). "For as the body is one and has many members, and all the members of the body many as they are, form one Body, so also it is with Christ."

In the Epistle to the Ephesians, Paul is combatting a theory that redemption through Christ is not sufficient and that, besides Christ's mediation, the Law and circumcision should be added. In that to the Colossians, the same notion is prevalent with a slight difference: these people admired the work of Christ but thought Him, nevertheless, not in a position to unite man with God; for this purpose, others would have to cooperate such as the angels, etc. Both letters give the occasion of delineating the true Christ and His role in the lives of men. In them, we find an eloquent hymn to the grandeur of the Church.

Working out his point, Paul lets it be known that Christ is above all men and all angels (Eph. 4, 20-22). He has the fulness of the divinity (Col. 1, 15-17). He is the Head of His Body, the Church (Col. 1, 18; Eph. 1, 22-23). He is the Redeemer of the Church and she in turn is His Bride (Eph. 5, 25-26). Christ is the source of the life of the Church and the increase of His Body is accomplished through His Spirit and through love (Eph. 2, 22 and 4, 16). Perhaps the closeness of Christ to His Church is aptly summarized in this text "and Him, He gave as Head over all the Church, which is indeed His Body, the completion of Him who fills all with all" (Eph. 1, 22-23).

Meditating on the words of Paul in both Epistles, one could well come to the conclusion that "to Paul, this image (of the body) does not only signify that there is a sort of idealized state of love between Christ and the Church. He views it much more realistically. The Church is, as it were, the very flesh of Christ, one with Him, and necessarily nourished and cherished by Him. To put it in one word, the Church here on earth is Christ all." (Grossouw, *In Christ*, p. 133).

Little should we wonder at the theological dictum of 'Outside the Church, no salvation.' Since the days of Paul, to be outside the Church, is to be outside Christ for He and the Church, His Body must be One. That Church, is not only a spiritual unity, but also a juridical unity with powers to teach, to make laws, to coerce, if necessary. And to belong to Christ you must belong to the entire

Church and not to just one part, ne phase of the Church. You must ccept the Catholic Church, spir-tually and juridically speaking.

THEOLOGIANS AND THE CHURCH AS THE MYSTICAL BODY

For the past one hundred years, he equating of the Church, the Catholic Church as the Mystical Body has been rather common eaching. The Council of the Vati-an, in its *schema De Ecclesia*, gave s the characteristic note of the Church that it is the Mystical Body of Christ. The Council affirmed hat God intended that men, all nen should form with Christ, a Mystical Body, of which Christ, Himself, would be the Head; that Christ had instituted the Sacrament f Baptism so that men, regardless f the distinctions of birth and amily, might enter into that Mys-ical Body and be united to Him, heir Head, by Faith, Hope, Love nd be filled with the Holy Spirit nd enriched by the glorious gifts vhich He, alone, can confer upon nem.

Pope Leo XIII in his encyclical Cognitum Satis" (July 25, 1896) eclared that when we equate the Church with the Mystical Body ve have said everything that can nd should be said about the Church.

Pope Pius X in "Ad diem illum" Feb. 2, 1904) speaks of the Mys-cal Body being composed of the nembers of the Church. Pius XI in his "Miserentissimus Redemp-tor" (1928) and in his "De Sa-cerdotio Christi" (1936) affirms "the very beautiful doctrine of the Mystical Body of Jesus Christ."

POPE PIUS XII

It was left to the glory of the reigning Pontiff to give precision of thought and firm official sanction to the formula: The Mystical Body of Christ *is* the Catholic Church. On June 29, 1943 there appeared the encyclical "On the Mystical Body of Christ." It appeared be-cause "among the Faithful, too, inaccurate or thoroughly false ideas are entering which turn minds aside from the straight path of truth." It was written because some "want to see in the Church nothing but a juridical and social union."

The Holy Father proceeds logic-ally: the Church is a Body; the Church is the Body of Christ. "In the course of the present study, Venerable Brothers, We have thus far seen that the Church has been so constituted that it may be liken-ed to a Body. We must now ex-plain clearly and precisely why it is to be called not merely a Body, but the Body of Jesus Christ. This follows from the fact that Our Lord is the Founder, the Head, the Support, and the Saviour of this Mystical Body."

Our present Pontiff is making the point that this Mystical Body, this Church is the organized, ex-ternal Church as well as the Church

Spiritual. "We deplore and condemn the pernicious error of those who conjure up from their fancies an imaginary Church, a kind of society that finds its origin and growth in charity, to which they somewhat contemptuously oppose another, which they call juridical. But this distinction which they introduce is baseless... there can be no real opposition or conflict between the invisible mission of the Holy Spirit and the juridical commission of Ruler and Teacher received from Christ... Who not only said, as He breathed on the Apostles 'receive ye the Holy Spirit,' but also clearly commanded 'as the Father hath sent Me, so I send you; he who heareth you, heareth Me.'"

In the mind of the Holy Father, there is only one Church, the Catholic Church to be accepted in its spiritual aspect as well as in its juridical aspect as the Mystical Body. He writes "may they then enter into Catholic unity and united with us in the *organic oneness* of the Body of Jesus Christ; may they hasten to the one Head in the society of glorious love."

MEMBERSHIP IN THE MYSTICAL BODY

Since we equate the Mystical Body with the Catholic Church, both spiritual and juridical, membership in the Mystical Body will be the same as membership in the Catholic Church. How then does one become a member of the Cath olic Church, the Mystical Body Christ? The living, fructifyin member has within him as accom plished, the invisible mission the Spirit. "If a man have not th spirit of Christ, He is none of His but if Christ be in you, the spir liveth because of justification (Rom. 7, 9-10). Juridically, mem bership in the Church as establish ed by Canon Law is "actually onl those are to be included as mem bers of the Church who have bee baptized and profess the true Faith and who have not been so unfo tunate as to separate themselve from the unity of the Body, have been excluded by legitimat authority for grave faults." Bu others "are related to the Mystica Body (and therefore to th Church) by a certain unconsciou yearning and desire." However, th latter are in a condition less sur of their salvation, less favored tha those in actual membership sinc they are deprived of many heaven ly gifts and helps which can onl be enjoyed in the Catholic Church full membership.

In response to the Father Feene case, the Sacred Tribunal of th Holy Office on Aug. 8, 1949 gav precisions on the juridic membe ship in the Catholic Church; an on the minimum compliance wit that requisite for salvation. It a firmed the strict command of Chris to the Apostles to teach all nation all things whatsoever He Himse had commanded. One comman

nent, and not the least, was that to be incorporated by Baptism into the Mystical Body of Christ which is His Church; and to remain united to Christ and to His Vicar through Whom, He, Christ, governs the Church on earth. The Church, organized, is the general means of salvation without which no one can enter into the kingdom of eternal glory.

But by the mercy of God, it has also been established that the effects of membership in the Church may be obtained in certain circumstances when this means of salvation, the Church, is used only in *desire* and *longing*. It is not always required that one be incorporated juridically into the Church, but it is at least necessary that one be united to the Church by desire and longing. This sincere longing and desire must be based on supernatural faith and animated with perfect charity.

Full membership in the Mystical Body is accorded to members, juridically speaking, of the Catholic Church; there is a less favored and less extensive membership or relationship accorded to those who have supernatural faith and perfect love of God and hence an explicit or implicit longing and desire for actual membership.

It is certain, today, that membership or that relationship less favored and less extensive in the Catholic Church is of essential requirement for membership in the Mystical Body, since it is common teaching that the Mystical Body and the Catholic Church are identical terms.

THE PARISH AND VOCATIONS

An intriguing survey recently conducted by the Archdiocese of Cincinnati might be the basis for formulating a kind of Gresham's Law on vocations. It found that 7.5 per cent of the parishes in the Archdiocese contribute 43.7 per cent of the vocations to the diocesan priesthood; another 30.5 per cent of the parishes contribute 56.3 per cent of the vocations; and a whopping 62 per cent of the parishes contribute no diocesan vocations at all. It would be wrong to draw hasty generalizations on the basis of this data, but one cannot help wondering about the reason for the shocking disproportion between the 19 parishes that sent 111 young men to the diocesan seminary and the 156 parishes at the other extreme that sent exactly none. Could it have something to do with the spiritual vitality of certain areas? We think it very well might. It is true that "the spirit bloweth where it listeth," but it must be allowed to blow first of all. And the hearts of our youth must be prepared to respond to its breathing. This is an extremely important task to which parents, teachers, and priests may well devote their most earnest efforts.

The Missionary Priest

Joseph P. Halpin

ONE year ago today, I was ordained a priest—graduated from one of our large Eastern seminaries in a class of forty. My period of study lasted twelve years in preparation for the great day. The Cathedral was aglow with lights as was my parish Church the following Sunday—never to be forgotten days. Roses and lilies in profusion; the ordaining prelate in the gorgeous robes of his office; forty young Levites prostrated on the floor of the sanctuary offering their young lives to Christ... sights that will live forever!

The joy of calling down God's blessing on the silvery-haired heads of my dear parents made me walk as on air; for my soul was exalted. The good Sisters from the Convent school invited me—"their boy"—to give Benediction; and to offer the Holy Sacrifice in their Chape where, but a few years ago, served Mass. These days, thoug replete with sublime joy, were be come irksome because of my eage ness to work on my mission fiel A letter came from the Bishop an it plunged my family into depre sion; but to me it was a summon of the Lord impatiently awaited.

TOWARD THE GREAT SAVANNAH

As the train pulls out of th great station of a large Easter City, I catch a glance of the gli tening eyes of my little mother bravely trying to smile as sh waves her frail hand at me. A lum comes into my throat, my hea aches; but I am anxious to be gon

Alone I face the great unknow as I speed rapidly towards the gre savannahs of the West. The citie of the East and Middle West ar left behind; and from the window I see the vast, never-ending pra ries—stretching themselves i dreary monotony towards the blu sky line.

Father Joseph Halpin, is presently the chaplain of the new Sacred Heart Hospital, Chester, Pa. He spent his first thirty years of ministry as a missionary in South Dakota and acted as Field Secretary for the Catholic Church Extension Society of America. He has also been a pastor, an expert in fund raising, and contributed articles to many publications.

The sun is sinking in the West —shooting out, as it dips below the horizon, streaks of flaming crimson and brilliant gold. In the little homestead shacks dotting the prairies the windows glow with the light of the dying sun; as if they were on fire. "Irishtown" drawls out the brakeman—and this is where the Bishop lives. The town is distinguished not by towering skyscrapers, not fluted steeples of Gothic churches; but by high grain elevators, painted a dull red, and by low-lying stockyards.

The Bishop received me kindly. His home was of humble proportions; his furniture of early twentieth century. His Cathedral was most ordinary. The poor, good Bishop was a regular saint. I could not help but contrast the poverty of his home and his Cathedral, with my Eastern Cathedral home; where the Church and the chief-pastor were invested with all those possessions which make the Church respected and enable it to carry out, with magnificent perfection, the majestic ritual of its ceremonies.

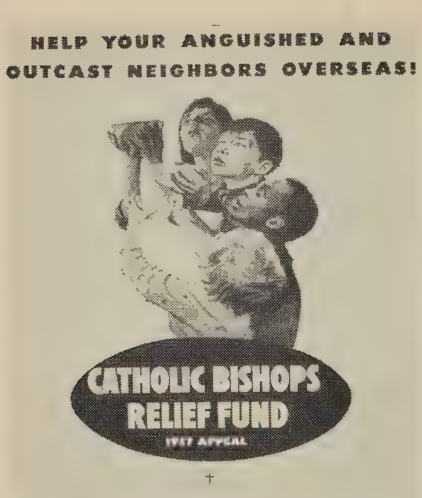
The next morning I celebrated the Mass in the Cathedral: a wooden Church with two long rows of uncomfortable-looking pews; no stained-glass windows; no marble sculpture; no paintings of the masters—everything simple and poor. The congregation: retired farmers and their wives.

After breakfast, the Bishop said: Now, Father, you are about to start work in a rough, pioneering country. East is East and West is West—don't try to make the twain meet: it can't be done. Don't try to foist Eastern ideas on the people; rather, study the Westerner, study the country; the Indians; the pioneers; the interests of these people; their agricultural pursuits. Your ministry among them will bear fruit only when they see that you have identified yourself with their material interests, which, to a large degree, go hand in hand with their spiritual needs; you cannot successfully divorce the two. Now, Father, I assign you to the pastorate of McIntosh." Down deep in my heart I was patting myself on the back: a pastorate! Gee, I am lucky!

THE FIRST PASTORATE

I thought the Bishop had taken a special liking to me in assigning me as a pastor so quickly. Then, again, I thought some missionary had died and I was to be in charge temporarily. I had a thousand and one thoughts continually running through my mind. How fortunate I was in choosing this diocese and not remaining in the East! Yet; I was a "tender foot" in this country —and I had all kinds of ideas.

"The train leaves here at six-thirty and you arrive at 8:00 o'-clock tomorrow at Haron, where you are to say Mass at Father O'Neill's. Then take the noon train for Aberdeen and from there to McIntosh is only three hours. You



THE CATHOLIC BISHOPS' RELIEF FUND APPEAL WILL BE MARCH 24-31

will be pastor of seven missions—one whole county." I knelt down, kissed the Bishop's ring and prepared for the journey.

I arrived in McIntosh at one-thirty A. M. and was the only one alighting. My experiences were beginning. No one to meet me; so I knew I was on my own. It was a night in March—ten below and the wind blowing from the Northeast. My thoughts veered to the days at the Seminary and the lessons learned; but I was unprepared for the reality. I could not turn back; it was my calling—and a good soldier never leaves the firing-line until the battle is won. The light in the station attracted me and I inquired. I told the agent where I came from; who I was; and tha I intended to remain in the town "Everything closed now; don know where you can go tonight, he replied.

I walked out; despondent. looked up the street: saw a flicke of light, where I hastened to g It was a saloon. The proprietor wa counting his money, and thoug I rapped he was reluctant to hee the summons. Finally he ap proached the door and I again in quired: "Any place where I ca get a room for the night? I a the new pastor and expect to re main here. Are you a Catholic? "What?," he shouted. "You a what?" "I am the Catholic priest He was mystified. He had rarel seen a priest in these parts. H opened the door. I didn't kno then what he took me for, but believed—what I learned later t be true—that he thought I wa going to hold him up.

After he had finished his coun ing, he tucked it safely into h belt and, as he turned around, saw a "48" sticking out of his rea pocket. Then he came closer—wit his hand on his hip—and said "Everything is right. I sleep bac there (pointing to a room full barrels and empty cases). You ca sleep with me if you want."

I did. I couldn't help myself. Yo should have seen that room: wi dowless, smelly, a creaky old be with blankets as black as the A of Spades. I took off coats an shoes and made myself as comfor

ble as possible. He was suspicious; ecause every move I made, he noved also—but with an ominous- ess that made me feel creepy. I hanked God when dawn arrived.

HE HARD BEGINNING

The next few months were de- oted to "organization" and I was usy. I finally obtained a room over ne "Golden Rule" grocery store, nd I bought my meals in the one estaurant of the town. All of us: ndians, half-breeds, cowboys, en- oyed the same menu day after day "Roast Beef and Brown Gravy" r "Roast Pork and Brown Gravy."

The parish was vast: three hun- red square miles and the parish- oners scattered far and wide. They arm ingrated, parched soil. A large creage is required to support a armer's family with the bare neces- ties of life. "The soil," says Bozi- et," has a tendency to drag down uman nature; to brutalize it; to ispiritualize it; to make its toilers erre a terre." Such seemed, in uth, the effects of the scorched, alf-barren acres upon the souls of y people. Together with the cor- roding effect of the battle with the soil there is the devastating result of irreligious contact. Catholics are surrounded by sectarians of every description and if the latter were firm adherents to their beliefs religion would be respected but, frequently, it is not.

The nearest Catholic school is one hundred miles away, and not one of the Catholic children has ever seen a Sister or a Catholic School. Their experience in education is confined to a one-room school, into which—during the six months of the year—children belonging to the eight grades are packed. The teacher is frequently a giddy, wisp of an eighteen-year "school marm"—half educated and, very often, with no more notion of Christian Morality than the denizens of the Congo.

The parents of these children know little more than the children. Their notions of religion are hazy and many seemed drugged by the spirit of indifferentism, which reigns supreme.

Such was the awakening of this zealous—but bewildered—missionary in his new field.

Washington religious leaders seem to get a kick out of this one. It seems that there was a poor Methodist minister who purchased a used car, and had to return it because he found he didn't have the vocabulary to run it.

* * *

Nine million Bibles were sold in 1956, but a recent poll disclosed that 53% of the persons asked couldn't name a single book of the New Testament.

Thoughts on A Daily Missal

Joseph M. Lelen, Ph.D.

HERE are some thoughts that have come to my mind and to my heart in reading "Saint Pius X Daily Missal" the latest and surely most convenient Missal on the market place today.

A faithful saying is this: the Church may flourish in poverty, even in abject poverty, but its light flickers and dies in the midst of ignorance. Ignorance of what the Mass is and what the Mass means is the cause of many a downfall. It is at the bottom of all apostasies. It becomes more than tedious to go to Mass, if they know nothing about it. Not having any relish for it, by and by they miss Mass, and eventually give it up entirely. It is the wonder of time and it will be the wonder of eternity that we ignore the Mass, and that we ignore it because of our ignorance of it.

The Catholic Book Publishing Company has done well to prepare for us the present plain, practical explanation of the liturgy of the Mass as it unfolds itself on every day of the year. Users will be pleased to see that it is edited according to the latest rubrics and the restored Ordo of Holy Week.

From this Missal we learn what the Mass means to God and to u We perceive that incredible co ency of it; we see that it is the g that God Himself can neither r fuse nor resist; we see that it omnipotence in the hands of t priest; and of the layman, too, sin there is solidarity between the and the priest is but the instrume tal cause of the offering of t Mass. We see that at the Altar it Christ Himself praying to H Father.

The words of St. Paul in t Epistle to the Hebrews (5:7) luminate the thoughts so well e pressed recently by the Soverei Pontiff, Pius XII. Their meanin as we see it in the original Gree is that the prayer of Christ is hea by the Father because of the i finite reverence—pro sua revere tia—the divine esteem that God t Father has and must have for H co-equal, co-eternal, co-infinite G the Son.

Unfortunately the text of St. Pa has been mistranslated. Dou Version has this: "He was hea for His reverence." Its revised e tion: "He was heard because of H reverent submission." The Ki James: "He was heard in that

eared." Its revision: "He was heard or His godly fear." St. Chrysostom's interpretation is the one we dopt: "He was heard on account f the regard which the Father had or Him."

But to return to the book. What ore shall one say? Francis hompson would tell us that it ontains:

A little new of the ever old,
A little told of the never told,
dded act of the never done,
/ith a million songs as songs of one."

Surely it is in thinking of it that e wrote those unforgettable lines hich W. L. Phelps calls "one of ie most splendid lyrics" of the neteenth century:

O World Invisible, we view Thee,
World Intangible we touch Thee,
World Unknowable, we know Thee,
Apprehensible, we clutch Thee."
The Angels keep their ancient places;
urn but a stone, and start a wing,
is ye, 'tis your estranged faces
hat miss the many-splendored thing."

Poetry you may call this. Yes, oetry, but is not poetry the very erity? Mysticism? Yes, but without ist. As for us in such unconscious onfession we see a proof that the eart of man cannot deny the feelg that the Mass is the most treendous Fact, under the sun. They mind you that the most challengg and reverberating words which ver broke earthly silence are the ords spoken by our Lord on the ght in which He was betrayed. homas Carlyle has said it well: The Mass is the only genuine ing in our times; it is the Mass at matters, it is the Mass that makes the difference there is between Rome and London, between Paris and Constantinople."

Knowest thou these words in The Imitation of Christ? "Oh, the blindness and the hardness of the heart of man that does not show more regard for so wonderful Gift, but rather is inured from its daily use. If this most holy Sacrament were celebrated in only one place a year, with what great desire would men be attracted to that place..."

Daniel Webster may have had that text in his mind when in June 1851, the year before he died, he wrote these words in Knickerbocker's Magazine: "Not an instant of time that a Mass is not offered and the Host not adored. Think of an empire on which the sun never sets, of the British reveillé drum ever beating as our planet ever revolves on its axis, and day chases night around the globe; what is that to the unending oblation of the Catholic Church? What moment is not a priest's voice uttering *Te igitur clementissime*? What moment is not counted by the bell which announces the silent and invisible coming of their God to prostrate adorers in some quiet sanctuary in Europe, or in Asia, or in America, in the Atlantic cities, or on the scattered islands of the sea?"

But I beg the reader's pardon for my digressions. All I wanted to say was that "St. Pius X Missal" is a book which conveys light and stimulus of a sort quite rare in modern religious writing. Even people seldom associated with asceticism will relish reading it.

quid in casu?

By Rev. William F. Allen, J.C.D.

In a Catholic hospital a non- Catholic man lies gravely ill. He is dying. He asks for his minister. May a Catholic nurse call the minister and say to him: "a patient is here who is a friend of yours, please come and see him." I maintain that she can call the minister as long as she does not make mention of any religious ministrations.

The request of a non-Catholic for a minister to a Catholic nurse presents minor difficulties. The Catholic knows that her religion is the only true Faith and she, therefore, cannot encourage any person to practice any other Faith; much less may she assist a person to do so. Hence, in the case proposed the more tactful and more orthodox approach would be to request a member of the patient's family, or a friend of the same religion, to call the minister. We note, however, with McFadden that if this procedure is not possible or feasible either because such a person is not available, or because the method would offend the patient, circumstances in our country would permit the Catholic nurse, without prejudice to her religious beliefs, to inform the minister of the patient's group that one of his parishioners wished to see him.

May the entire bridal party be the sanctuary during the rite marriage and for the nupt Mass?

Custom in our country seems sanction the presence of the enti wedding party in the sanctua There is a private response of t S. C. of Rites to the effect that t witnesses to the marriage shou be present within the sanctua and that the relatives and paren not officially of the party, shou be excluded. (S. C. R. Nov. 2 1940 in Bouscaren, *Canon La Digest* 1948, p. 167). It is intere ing to note that the presence the witnesses for the ceremony a for the Mass was approved in t same reply. Since the ushers a not strictly of the bridal party b rather for the convenience of t congregation, they should not permitted within the sanctuary.

In the case of a famous wom athlete I read that the doc severed a nerve in the neck stop pain sensations in her br once narcotics failed to produ that effect. Was this ethically ceptable?

We are told that severing of t nerve in the neck does not stop t flow of consciousness nor the abil

reason. Serious objections, therefore, to a great extent cease in regard to the procedure. It would seem to be a simple mutilation of the body for the good of the entire person. In relieving the awful pain concomitant with a certain type of cancer, the procedure enabled the patient perhaps to face her end in more resigned, less despairing attitude. It is question of such a right mutilation that this serious reason more than compensates for the harm done to the integrity of the human body. Paquin in 'Morale Medecine' (p. 241) notes that mutilation can be effected to relieve a continuous and persistent pain.

asparri and others say that it is a mortal sin NOT to have the bread and chalice on the altar stone *for the consecration during the Mass. Cappello differs saying in effect that it is not a mortal sin. Does one really have to bother about it? Isn't it enough to know that there is an altar stone in front of you somewhere on the altar and to see to it that the matter for the Sacrifice is on the corporal?*

anon 1198 n. 3 commands that e altar stone be large enough accomodate the host and the eater part of the chalice. It reats the prescription of the genal rubrics (tit. XX). In the Adtiones and Variationes in Rubris Missalis nothing is mentioned this score, but in the Ritus Serndus (tit. VII) we are told that rticles to be consecrated for the ommunion of the Faithful, if few, are to be placed on the *corporal;* again in tit. VIII we are told that after the consecration and elevation of the Host, It is to be placed on the *corporal.*

We therefore find *no* prescription to the effect that the host and the chalice *must* be on the altar stone; the rubrics make no mention of this specific obligation. It is no wonder then that Cappello and others refuse to see a mortal sin involved in not having the host and chalice on the altar stone since there is no precept to that effect. Vermeersch wisely remarks that he does not see any serious difficulty in this respect since what is on the corporal is thought to be practically speaking on the altar stone, (Vol. III, p. 318), and he counsels pastors to be sure that the altar stone is in the center of the altar so that the corporal will encompass it.

Is the feast of St. Joseph, the Worker, to be celebrated universally on May First, with only a votive Mass in His honor allowed on Labor Day; or may the entire Feast and Office be transferred to Labor Day according to an Indult recently granted the United States and Canada? If so, would May First simply be a de ea?

It is my understanding that the Feast of St. Joseph, the Worker, must be celebrated universally on May 1st, with only a votive Mass in His honor permitted on Labor Day by privilege in the United States and Canada. The other interpretation would be astounding and there is little ground to think it correct.

In our diocese we have the faculty to binate in order to renew the Blessed Sacrament in the convent chapel on the 16th *day when renewal has not been possible in that period of time. What is to be done if the* 16th *day falls on a Sunday in a parish where only one priest is available for two parish Masses?*

It would appear that the Indult is to be interpreted in this sense: the privilege cannot be used until the 16th day, but it is not limited to the 16th day. Therefore, if the Indult has not been used on that day, it should be taken advantage of quam primum after it. Certainly parish Masses on a Sunday are a legitimate excuse for postponing the use of the privilege another day.

What about re-using postage stamps which the Post Office failed to cancel on a letter received through the mails? If there is restitution how should it be made on the partof a stamp collector who gets a bag-full of such stamps?

How does a person officially lose the use of his stamps according to the Post Office standards? When the cancellation machine marks the stamp, it is of no further use regardless of whether it accomplished its mission or not. If the machine fails to work properly, and the employee does not bother to check on it, have we not a res derelicta? Therefore, it seems as if we have abandoned property and the possessor has full right to its use.

We cannot but be inclined to the conclusion from many aspects: hov difficult to bring strict justice int the transaction when condition governing the use of stamps ar so arbitrarily fixed by one of th parties to the transaction; then toc what inequality! one stamp coul carry mail a half of a mile or 1,80 miles for the same price! Much c the philosophy of the pure pena law invades this domain.

Does the removal of the prostat gland result in double vasectom and consequent doubtful impo tence?

As I understand it, the prostat does contribute most of the liqui constituent to the verum semen i the male, but that this element i not essential to it. In the opera tion, I do not believe that anythin is done which would interfere wit the ability on the part of the ma to have an erection; neither is ther any cutting of the canales deferen tes. So, the man who had th prostate gland removed could sti penetrate his wife and place th verum semen in her vagina. Ther is then, no question of impotenc in this case. Doctors tell me tha only in the instance of deep cance would the canales deferentes b cut. Granting this we would sti have to be mindful that the im potency must antecede the mar riage and be irremediable; thes qualifications would preclude th presence of the impediment in mos cases proposed.

In a recent issue of Quid in Casu *it was said that the Nuptial Ble sing during the Mass could b*

given in English. Just a few months ago we received a secret communication (unpublished officially) from our Chancery that Rome has forbidden this practice. Has anyone else been notified?

After that response was published here were many letters to the same effect: that the Sacred Congregation had withdrawn the permission previously given. In the approbation of the Ritual in English, the rule read: for anything given in the Latin with the English equivalent side by side, the priest had his choice of either language; anything given ONLY in Latin, had to be thus recited. The Nuptial Blessing during the Mass had the translation side by side with the Latin and therefore, many applied the rule given in the praenotanda of the Ritual. This no longer is permitted for the Nuptial Blessing during the Mass; Latin must be used.

Is there any obligation on the part of the mother to breast-feed her child? Should a priest advise prospective mothers on this subject?

This question is of the medical domain. It would seem advisable, if at all possible, both for the good of the mother and child that breast feeding take place. Psychiatrists place a good deal of importance to this incidental phase in the life of the child. It is difficult to see how this question could enter the moral domain and create an obligation in conscience unless the life of the child was dependent on that one mode of feeding. Then, of course, there would be a serious obligation in charity for the mother to respond to her duty. That a priest should advise mothers on this point seems a bit inadvisable. Let the doctor and the mother decide the issue.

Do you think that it would be seriously wrong for a priest to go to a B movie from the standpoint of scandal or for any other reason?

To give real scandal is always serious for a priest. If it is fairly certain that such would result from his attendance at a B movie, then, the priest should not attend no matter how well he could justify his assistance on other scores even from a moral viewpoint. It seems so easy for a movie to reach the 'B' classification because of unbecoming factors, no doubt, but factors which have become so accepted in our society, that it is far from true that a priest commits a serious sin in viewing B movies outside of the aspect of scandal.

If youngsters in school ask you if it is a mortal sin to go to a B or C movie, how should the question be answered?

While we do fight for an ideal in movies, we must be careful not to falsify consciences. Movies are an occasion of sin and one's assistance at them from a moral viewpoint must be guided by the principles laid down for any occasion of sin. The classification of 'C' is not lightly given. When it is given there is some gross violation against good morals particularly from the angle of sex. It would seem that any

human being exposing himself to such a temptation would be highly imprudent and in proximate danger of mortal sin. To attend a 'C' movie therefore would most likely be a mortal sin for anybody. To expose oneself to the occasion of a mortal sin with a good possibility of the sin occuring is in itself a mortal sin.

When we come to a 'B' movie the scene slightly changes. The discordant note with Christian morality oftentimes escapes good Catholics. That there should be a divorce, or a triangle marital love affair, etc., while certainly not approved, do not shock the moral sensibilities of the modern world, including a good many of our adults and even children (who miss the point entirely!). The same moral danger ordinarily then does not exist in this 'B' movie circumstances. It could be a venial sin; possibly no sin at all. We should urge non-attendance if possible; or counsel turning one's head away from possible objectionable items. Having read reviews of the picture and with an evaluation of the possible harm, the priest will be able to insist or not, on the sin angle for attendance.

If a couple has been married for some time and now wishes to receive the nuptial blessing, could it be done in this fashion? Could a priest have the couple come to another's wedding Mass and just include both couples in the blessing? Would it be proper if only the wife were to be present?

The *Collectio Rituum* on page 119, caput 2 has a form when man couples are to be married togethe It tells us to use the plural for th solemn blessing given in the Mas Hence, your procedure would b acceptable. Since it is to the woma alone that the solemn blessing i given, she alone is obliged to b present, it would seem.

Is it seriously wrong for a priest t omit consultation with the Char cery to determine the free statu of a couple about to be marrie who have lived elsewhere fo more than six months after a taining the age of puberty?

If the Cancery has made that rul then it should be scrupulousl adhered to. The Sacred Congrega tion in its *Instruction* of June 2 1941 said that the investigatio prior to marriage was a seriou grave one for the pastor. It woul follow that the determining of th free status is of major importanc and to neglect means of control o this point would border on seriou fault.

Is there any general rule about th use of the maniple?

The maniple is worn exclusively a Mass, and not at any other cere mony, whether this is performe immediately before or after a Mas Thus, exposition of the Blessed Sac rament before Mass is done with out the maniple.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

PREACH TO INSTRUCT

There is a tendency on the part f a preacher, especially if he is not ell prepared, to preach a moral pe sermon, rather than one which ives an increase in knowledge. It oes take a certain amount of re-earch in order to be able to tell eople what they do not know. But ıst any one can get up and moral-e and shout exhortations.

One reason why many people re not much moved by the ser-ons they hear, is because the ser-ons are not psychologically mov-g. A Sunday audience just does ot like to hear a rehash of the old oral warnings. Nor will they be uch persuaded to accept the reacher's exhortations. But if they e stimulated by some real in-ease of knowledge, they will be uch more inclined to act upon the owledge they have received.

It is a big mistake for a preacher think that he is doing his duty hen he merely warns and exhorts. his has its place, but not the hole place. Much more effective the type of preaching that really structs. To be told to do some-ing blindly is one thing. To be ven the historical background nd the reason underlying a law practice is to secure sympathetic tention and response.

One priest ranted and demanded that his people give generously to the Peter's Pence collection. The take was mediocre. His neighbor explained the historical background of the collection, its interesting evolution, its being a symbol of our acceptance of the supremacy of the papacy. He said nothing about contributing to it. He gave the reason for the collection; that was all. The response to his sermon far surpassed that of his neighbor.

We all enjoy hearing something we did not know before. We relish an increase of knowledge. So do our people. If we read and do the research necessary to really give our people an increase of knowledge, they will appreciate our sermons, and act in accord with what we so inoffensively present.

WHAT IS SIN?

There are apparently many Catholics who do not really know what a sin is. They think missing Mass on Sunday is a sin, that eating meat on Friday is a sin, that cursing is a sin, and so on. Well, of course these things are sins if done knowingly and willingly, but they may well be no sin at all if done without knowledge and will.

Why should a person who ate meat without realizing it on a Friday feel constrained to go to Confession before receiving Holy Communion, feeling a necessity to confess his eating meat on Friday? Or why do good people sometimes feel that they cannot communicate before confessing, when they have, for instance, missed Mass because of sickness? Is this not because many Catholics are so poorly instruct-

ed that they have labled certain actions as sins or certain omissions as sins, without regard for the moral responsibility that turns an action into a sin?

We priests have to put across to the people just what a sin is. What a demoralizing feeling these good people must labor under when they feel that they have automatically incurred sin, when they could not help it.

There are young people, too, who entirely too easily accuse themselves of sins, when in reality they are merely being subjected to the inevitable physiological urges of adolescence.

It has been a real revelation to many people to receive the assurance that certain inevitable happenings in their lives have no moral implication, that they are not sins. Sin is not something that just happens to one. It is something that the person freely chooses to do. There is no automatic sin, no sinning without realizing. We have to correct some strange ideas about it.

GET THEM TO READ

Our people will be better Catholics when they become better informed Catholics. Now, while it is possible to know much about the faith and still not live up to the faith, it is also true that knowledge usually begets action. To know one's faith is to love it, and to love it, is to follow its dictates.

In this age of advanced means of communication it is still true that reading is one of the best means of acquiring knowledge. If our people will but read about th faith, they will get to know mor about it. As a consequence the will have a greater love of the faith. They will want to do what teaches.

Getting the people to read i of course, the problem. But ther are ways of doing this. First of al you have to put reading matte within their reach. Catholic pape and magazines you can supply fo them. Your ingenuity will sugge methods of doing that. You ca start a library, or direct them t available matter. The point is, th they cannot very well read if the do not have anything to read. T expect the heroic of them by wa of their going out of their way t secure reading matter is to e pect too much. You have to brin the reading matter within the reach. Then you have to stimula their desire to want to read.

One church regularly sold th Sunday Visitor at the door on Su day. Always many copies were le Then one Sunday a missiona priest happened to say Mass the by way of substituting for the pa tor. He referred in his sermon an article in that week's Sunda Visitor. After Mass the Sunday Vi itors were sold out immediatel and people were running arou trying to get a copy. He ha aroused their interest in matter a ready available.

Keep the pamphlet rack supplie with fresh pamphlets. Talk abo a few titles, give a hint at the co tents of a few pamphlets, and th will be wanted by the people. T people need to read

T. C. SIEKMANN

NEWS and VIEWS

By PL Rome Correspondent

Referring to the dynamic concept of e modern parish, the Cardinal-Vicar Rome writes: Today religious assist-ıce is not restricted to sacred functions ıd sermons in church, but includes a ıified-whole of activities—catechetical, creational, charitable, etc. Nowadays e do not build only a church and a ctory, but a complete "parochial com-site" that embraces schools, parish lls, gymnasiums, athletic fields, etc.

The various forms of Catholic Action ch have their own methods, and these gitimate differences must be respected. ıiformity is neither possible nor desir-le, since it corresponds neither to di-rse situations nor to the varied material d human resources. Nevertheless, it is od that these separate efforts be judi-ously organized.—(Pope Pius XII)

By special permission of the Holy See, all the dioceses of France the priest d faithful may now read the Epistle d Gospel of the Mass in both Latin d French.

Two important titles of major interest the clergy all over the world and ited by the Sacred Congregation of minaries and Universities certainly de-ve to be translated into English, mely, "The Exhortation 'Mentis No-ae' and Seminaries," and "Spiritual rection in Seminaries."

A special course for the laity on the Ascetical apostolate directs attention to the important fields of secular institutions and public life for unfolding Catholic Action in every realm of human relations—domestic, cultural, technical, social.

▶ Topics for pastoral conferences: The Contribution of the Laity in Solving Pastoral Problems; The Modern Organization of the Parish; The Apostolate of Approachment; The Permanent and the Mutable in Preaching.

▶ A suggested Liturgical Week program: Administration of the sacraments of Baptism and Confirmation; Vestition of Seminarians and altar Boys; enthronement of the Holy Bible and the exhaltation of the Crucifix; Afternoon Dialogue Mass with offertorial procession consisting of symbolic offerings by all categories of people—skilled and unskilled, professional and non-professional groups.

▶ A recent congress for the Apostolate of the Poor stressed: (1) The need to take concrete steps to aid the poor and organize proportional means; (2) To make the state aware of its own responsibilities, as well as encourage private charities by adequate legislation.

▶ Family Life conferences for priests: The re-Christianization of the World through the Cure and Sanctification of the Family; How a Priest can promote the Missionary Spirit in the Family; Family Recreation—a Social and Pedagogical Mission of great importance; The Family and its World Mission; The Family as an Ecclesiastical Profession.

▶ The Congress on Spirituality at Bogota, Colombia, recommended that men and women religious should be trained to deal with such questions as labor,

housing and welfare, and that teaching congregations should play a fuller part in the social apostolate. Other resolutions were to petition the Holy See to proclaim as a dogma the Intercession of Our Lady, and to strive for closer cooperation between all clergy—secular and regular.

▶ Some dioceses are opening special offices to promote more vocations. Other methods of attracting young men to the priesthood will include the observance of "Seminary Day."

▶ The Moral Rearmament movement has reached an agreement with Bishop Charriere of Lausanne, Geneva and Fribourg concerning the participation of Catholics in his diocese in the movement. In accepting the movement's 8-point declaration not to infringe on the Church's mission, Bishop Charriere emphasized that he did not intend to speak for the Universal Church nor to go against any decisions of the Holy Office. But he believes that if the conditions are strictly observed, cooperation between Moral Rearmament and Catholics generally might be made workable. (By a Holy Office decree in 1951, priests and religious are forbidden to take part in the movement's meetings without special permission from the Holy See, and laymen are discouraged from taking "posts of responsibility" in the movement).

▶ The Pope has approved the definition of a "Shrine" made by a commission of cardinals he set up for this purpose. The code of Canon Law had no juridical definition. Now, the cardinals have ruled, the term may be applied to a church or other sacred building devoted to public worship which for a certain reason is a goal for pilgrimages to implore grace or to carry out a vow. The reasons may be, for example, "a sacred image venerate in the church or building, a relic ke there, a miracle worked there by Go or a special indulgence granted there

▶ The Catholic population of the Phili pines increased by 700,000 in the pa year, bringing the number of Catholi to 17,144,162 in a total population 20,867,453. The 1956 edition of t Catholic Directory for the Philippin also reported that there were only 2,8 priests, one for every 8,691 Catholics

▶ This advice on the difficulty of traini young priests was given in a letter behalf of the Holy Father by Msgr. A gelo Dell'Acqua to Cardinal Pizzard prefect of the Sacred Congregation Seminaries and Universities: "The you clerics of our time belong, in fact, to generation which has unfortunately sisted at the tragedy of terrible wars a profound religious social upheaval. Th often renders difficult the task of unde standing and directing their souls with sure hand. There is also the fact th the necessity of adapting the apostola to the needs and mentality of mode life bring many to attempt new roa which are not in perfect conformity wi orthodoxy, to give less value to the sp itual life without which action becom agitation and disorder, and consequentl to minimize the dangers of the wor against the suggestive attractions which the priest who is not strongly fo tified with prayers, penances and t spirit of union with God, could not easi resist. In the face of such problems, t good spiritual director would realize th today, more than ever, it is necessary insist that esteem for the spiritual l and the observance of ecclesiastical d cipline are impressed upon young cl ics."

T. J. V.

BOOK-REVIEW Selections

EATITUDE, By R. Garrigou-Lagrange, O. P. Herder, 403 pp. $6.00.

he sub-title of this book is "A Com-entary on St. Thomas' Theological mma, Ia-IIae, qq. 1-54." After his troduction of four chapters in which e makes some general comments about oral theology and analyzes the false stems of morality, he treats, as St. omas does, the ultimate goal, human ts, the morality of human acts, con-ience, the passions, and habits. This not a book for the average reader; is a book for philosophers and theolo-ans. Very often the commentary of e author is more difficult to understand an the original. This is due sometimes the profundity of his analysis and rves as a wholesome intellectual humil-ion for the reader who may have been st a little too optimistic about the pth of his own previous understanding the articles in the Summa. At other nes it is due to the necessary brevity Fr. Garrigou-Legrange's treatment. e was no doubt handicapped by the ck of room on the four hundred pages the wealth, the veritable storehouse material, supplied by St. Thomas in ese fifty-four questions. But even when e reader does have a pretty good grasp the original article and Fr. Garrigou-grange does take time and space ough for a detailed treatment of a int, it often happens that the reader s to revert to the original in order to derstand the commentator, to read St. omas, that is, in order to find out what the author of Beatitude means. All things considered, this reviewer would probably have to say that the Summa is a better commentary on **Beatitude** than the latter is on the Summa. But that is not the fault of the author of this new work. It just so happens that there may never have been and may never be again, a theologian in all history who says so much so well and so simply as St. Thomas Aquinas.

The most disappointing thing about **Beatitude** for this reader is that it covers the twenty-three questions on The Passions in just seven pages. This is the part in the Summa in which St. Thomas describes what Bishop Sheen would call "the mechanics of tension" and provides the key to our undersanding of modern "frustrated man." Perhaps sometime Fr. Garrigou-Lagrange will do justice to these questions in another book. The best thing about Beatitude is the transitional paragraphs and the summarizing remarks which help to show the connection between and the progression of the thoughts contained in the Summa. A good English translation of the first volume of Merkelbach would be much more valuable as an aid for **understanding** those thoughts.

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RUSSIA WILL BE CONVERTED, by John M. Haffert, Ave Maria Institute, Washington, N. J., 254 pp. $1.00.

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delicately in the balance, it is fittin that John Haffert brings a new an paper bound edition of the Fatima sto to our attention. On the one hand conveys important knowledge that particularly applicable to our prese needs. On the other, as a concise an authoritative handbook, it should d much to help spread the message O Lady of Fatima brought to the wor forty years ago. Despite the comme dable work done by the Blue Army, which the author is American Nation Commander, it seems safe to say th the knowledge and meaning of the v sions of Fatima have reached only small segment of the Catholic peop

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THE CATHOLIC COMPANION TO THE BIBLE, edited by Ralph L. Woods. Introduction by Bishop John J. Wright. Lippincott. 313 pp. $3.95.

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HANDBOOK FOR CONVERTS, by Rev. Anthony F. Bullen, Regnery. 128 pp. $1.25.

Father Bullen explains this text as merely a brief manuel to help both priest and convert during the course of instructions. Though it is brief, and allows full freedom for the instructor to develop the points in his own way, it offers a most thorough presentation of essential material as well as valuable side thoughts.

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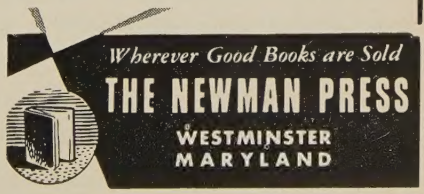

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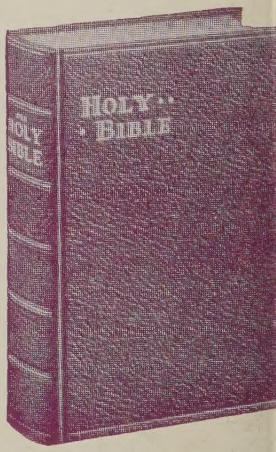

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